

# LIVESEY'S MORAL REFORMER

PRINTED AND PUBLISHED, WEEKLY, BY J. LIVESEY, 28, CHURCH-STREET, PRESTON.

No. 4

SATURDAY, JANUARY 27, 1838.

ONE PENNY.

## HINTS TO THE RICH ON CHRISTMAS VISITING.

Permit me before the season for Christmas visits terminates, to offer to you a few words of friendly advice. I do this without any apology, as my object is to draw your attention to a course of duty closely connected with your own happiness. In wealth you are vastly my superiors, but this circumstance does not intimidate me. The time is not distant when gold will be valueless and human riches a shadow, and when the poor in this world, if pious and good, will be put in possession of real treasure.

Reflecting on your Christmas feasts, were I disposed, I might remark on their *expensiveness*—the splendour of your equipage—the costliness of your attire—the excess of empty compliment—the frivolity of the conversation—and the presence and use of the liquor which is inflicting pain and poverty, disease and death, on every class—all which have a tendency to corrupt the heart and to minister to the pride of life. But passing over these, I respectfully solicit your attention to two points only—First, *The spirit which should pervade your Christmas feasts*; and second, *the special injunctions which Jesus has given to invite the poor in preference to the rich*.

1.—I need not tell you that the spirit of Christmas feasting in our time, is not of a very serious character. Among the great bulk of the people, eating, drinking, revelry, and the absence of all religious influence seem to characterize these festivities; and though we have no gross criminalities to complain of among the higher classes, it is pretty evident that the *origin* of Christmas is generally overlooked, and the time regarded merely as a season for sensual indulgences. Christmas was, no doubt, originally kept in honour of the birth of Jesus, and every consistent celebration of this day, ought to recognise the great object of his coming into the world. Our feasts should still sustain this character; and all Christmas parties, in which this important object is overlooked are erroneously constituted, and ought to be reformed. The grand design of the birth of Jesus was announced by the angels, "Glory to God in the Highest, on earth peace, and good will to men." How many thousands are there in the upper classes who eat and drink, and visit, but never so much as think of the birth of the Saviour, or refer to the great and magnificent errand upon which he was sent into the world. The lady or gentleman, therefore, who convenes a social party should remember this, and honour their Lord and Master, who is now exalted in heaven, by introducing the subject as a fit topic of conversation. Indeed such should be our joy at the remembrance of this memorable event, and such its influence upon our hearts, that thanksgivings and praises should dwell upon our lips. Were you to celebrate the birth of one of your own children, by calling together your friends, is it not reasonable to suppose that his history would be frequently referred to, and the excellencies for which he was distinguished dwelt upon at length? What a mighty range of topics would the narrative of any one of the Evangelists afford!—and while you would meet with nothing condemnatory of peaceful and innocent enjoyment, you would, I think, feel moved, by the inspiring influence of self-denying love,

manifested in the works of Jesus, to give yourselves more to the Lord, and to the performance of every good work. "Peace on earth" is one of the blessings attendant upon the Messiah's reign; and blessed are all "peace-makers, for they shall be called the children of God." "Good will to men" of all ranks and characters, and "Glory to God in the highest," in the salvation of a wicked world, are surely subjects worthy the attention of every rational being. As there is a time for every thing, I deem Christmas, and the meetings of christians at Christmas parties, the most seasonable time for the introduction of this elevating theme.

2.—I next beg your attention to the following command of our Lord. "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." (Luke xiv. 12—14.) Now allow me to ask you seriously, how often have you complied with this injunction? Strange as it may sound to fashionable ears, it is in perfect accordance with all the precepts of Jesus, and with his own example. When he saw the multitudes who had come from a distance without victuals, he had compassion on them, and supplied them with food in the desert. And you may also be reminded, that in directing the observance of his disciples, it was not the reward of men, but of their Father who is in Heaven, that he requested them to seek. Now, my friends, bring this subject home to yourselves; calculate how many parties you have held—how many feasts you have celebrated, and let conscience for once tell the truth, as to the number of times you have complied with your Saviour's words, "Call the poor, the maimed, the lame and the blind." The poor, you learn, are not merely to be fed with the crumbs which fall from the rich man's table, but are to be made welcome guests, and treated as liberally as if they were your "brethren and kindred and friends." Never mind the carpets and the chairs; if not so fine in outward attire, with these poor you will have hearts equally as honest as when the presence of Lord John and Lady Jane graced your table.

"But it cannot be meant," you are ready to say, "that we are never to invite our friends and rich neighbours." Well, suppose we understand Jesus as intending this strong injunction comparatively—that he merely intended to check the custom of inviting the rich exclusively, it will not follow that you are not bound also to invite the poor. Possibly a person may comply with the intentions of Jesus who invites both, but I hesitate not to say that he who never invites the poor to his feasts is living in disobedience to the solemn injunction of his Lord. According to the present fashion of the rich, had they lived in the days of Claudius Caesar, I doubt very much whether Jesus would have been a welcome visitor. Born in a stable, cradled in a manger, the reputed son of a carpenter, his whole history was one of poverty and suffering. Even while conferring the greatest blessings upon others, of himself he said "the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Mark the *reason* for the unfashionable course here recommended: "if thou call the *rich* they will *recompense* thee," referring to the nicely-balanced accounts which are kept in giving and receiving visits, "but if thou invite the poor they *cannot* recompense thee, for *thou shalt be recompensed at the resurrection of the just.*" How important that heaven and eternity should always be kept in view in all our actions! And what a merciful Father is ours to stimulate us to do our duty, by the promise of a reward in another world! The grave will shortly abolish every distinction, and the great day of accounts will find us all on a level. The body now bedecked with jewels, will sleep upon the same sod, mingle with the same dust, and stand before the same judgment-bar as the poorest peasant in the land! "If you know these things, happy are you if you do them."

Though the following lines have been long before the public, they are so expressive of the enchantments of the world, in the hey-day of life, and also of the beneficial impressions which sickness and solid reflection can produce, that I cannot in conclusion refrain from introducing them to your notice.

REFLECTIONS DURING HER SICKNESS, BY THE LATE PRINCESS AMELIA.

Unthinking, idle, wild, and young,  
I laugh'd, and talk'd, and danc'd, and sung;  
And proud of health, of freedom vain,  
Dream'd not of sorrow, care, or pain;  
Concluding in those hours of glee,  
That *all the world* was made for *me*.  
But when the days of trial came—  
When sickness shook this mortal frame—  
When folly's gay pursuit was o'er;  
And I could dance and sing no more,  
It then occur'd, how sad 'twould be,  
Were *this world only* made for *me*!

#### THE STATE OF THE POOR.

If you give a little dog a crust of bread it is sure to remember you, and to come again. There is a binding influence in acts of kindness which nothing can destroy. I remember a gentleman putting two sovereigns into my hand, observing, "distribute this according to the best of your judgment, for if I were to give it myself the door would be crowded from morning to night." The case of a farmer at Samlesbury, near Preston, illustrates this. He began some years ago to give to his poor neighbours on a Christmas day morning, pudding and stew. Nine was the number he commenced with; which went on increasing till Christmas day, 1836, when the applicants exceeded 400. No restraint either as to residence or religion was imposed, and so true is the principle above laid down that, on Christmas day *last*, the visitors commenced about two in the morning, and when they were all served, the number amounted to 876! It was the same in *old time*, for we are told that multitudes followed Jesus, "not because they saw his miracles but because they ate of the loaves and were filled." If it be more blessed to give than to receive, we have certainly an opportunity of sharing largely in this blessing. Applications of all kinds—subscription books—begging papers—cases of deaths, births, fires, want of work, and above all, overseers' refusals are never wanting. Like the disciples, who rebuked the parents who brought young children to Christ for his blessing, when overpowered with business, we are sometimes too ready to send persons away with abrupt answers,—forgetting that it is not the *amount* bestowed, so much as the usage they receive, which poor people esteem. At all times when I have leisure, I take a pleasure in conversing with them, and listening to their simple but honest tales. I will just mention the case of a poor woman who called.

"Please, Mr. Livesey, could you give me a recommendation?"—meaning a certificate to the Dispensary. "For yourself?"—"No," replied the woman, "for my husband." "Where do you live?"—"In Albert-street." "He is a weaver, I suppose."—"Yes." While I was writing out the paper, I saw her heart was

full. Even to tell one's griefs, to a sympathising friend is a relief, and hence I led her on to a further conversation. "What is the matter with your husband," said I,—"I don't know; but I fear it will be a fever—he is so ill, that I have not winked my eyes two hours these three nights." "What is the cause of his sickness?" I inquired. She replied, "He was without work for a long time, he bought some herrings and hawked them, and with getting wet, I think he has got a surfeit of cold." "How many children have you?" "Three; and the oldest of them is only nine years of age." "Now, when your husband is well, what can he earn a week?" "He cannot get above 6s." "Can you get any thing?" "It is very little that I can do; I manage generally to get a cut a-week, which comes to 2s; but I get a little lad to help to nurse, and I give him 3d. or 4d. out of it." Finding the woman so candid, I proceeded—"What is your living generally?" "Do you mean what do we get to eat?" inquired the woman. "Yes." She answered, "water porridge, potatoes, and such like: indeed, I think it is poor living and his being exposed with selling herring that has thrown him down." "But how have you managed the last fortnight, while your husband has been sick?" "I have pawned every thing I could." "And how will you do now?" "Well, we must do some way—I thought of applying to the Office to-morrow." "Did you ever get any relief?" "Yes, once, about eight weeks ago, when I was lying-in but they told us we did not belong to them, and that they did not give it as relief but as charity." The woman was very tidy; wore clogs patched at the toes; and though much depressed, appeared to be a managing wife.

Who can estimate the amount of unknown poverty and suffering that exists at this present time among the poor, and especially among the weavers? Indeed, no saying can be truer than this, "One half of the world does not know how the other half lives." Among other reports, the one printed by the Rev. J. Johns, domestic missionary, in reference to the poor of Liverpool, is truly affecting, as will be seen by the following extract:—"Within these few months, I have seen, what, had I *not* seen it, I could not have imagined. I have seen life under forms which took from it all that, in my eyes, made it happy, hopeful, or even *human*. I have seen life under forms, which made it necessary for me to rouse up all the strength of my previous reasonings and convictions, in order to convince myself that these were really fellow-beings, going through a preparatory state of discipline, which, under the eye of an all-powerful and purely benevolent Providence, was to prepare them for "an eternal and exceeding weight of glory." Few could have seen the scenes which have passed under my eyes (especially during the months of the late trying winter,) without feeling that the time was indeed arrived, when man should go forth to the relief of his brother. Mothers, newly become such, without a garment on their persons, and with infants nearly as naked, lying upon straw or shavings, under a miserable covering, without fire or food, or the means of procuring them; children taken from their schools, in order to earn by begging, or by something but one degree above it, a few halfpence-worth of bread for themselves and their parents; men in the prime of life, lounging at noonday across their beds, unable to procure work, and dependant upon the charity of their fellow-poor for subsistence; mothers of families only able to provide necessaries for their children, by pawning their little all, or by incurring debts wherever they could be trusted; persons in fevers, whose recovery was prevented and whose weakness was prolonged, by the want of all that promotes convalescence; and infirm and aged people, who were shivering out the last hours of life in absolute want of every thing that could sustain or endear it: I must only farther permit myself to observe, that I have often found their physical wants so great, as not merely to embitter life, but to antedate its close. I have no hesitation in saying: that an unsuspected amount of human existence must be annually sacrificed, in this and similar great towns, *from simple and absolute starvation*. No jury sits on these neglected remains: no horror-stricken neighbourhood is electrified by the rumour that one has died among them of cold, and nakedness, and hunger.

Obscurity clouds the death-bed; and oblivion rests upon the grave. But, unknown as it may be to the world at large, the fact is awfully certain,—that not a few of our poor, especially of the aged and infirm, die, winter after winter, of no disease but inanition. I have known instances of this nature, to which I came, or was called, too late: I have known others, also, in which I was enabled to save those, for whom I believe there was no hope or friend in the world.

## EXAGGERATIONS.

Men in general are prone to exaggerate. Seldom do we measure our words exactly to the truth. A desire to excite attention, a wish to appear able to communicate something extraordinary, or an anxiety to produce effects either favourable to self or to the prejudice of others, leads many to give a high colouring to their statements; whilst others put forth random representations as a matter of course. "Ah! father," cry the boys, running almost out of breath, "We saw such a big man, he very near reached to the sky." A man observed at our last tea party, "That careless fellow has spoiled fifty loads of barley, by pouring all the water upon it," alluding to a waiter who had spilt a quantity of water on the floor where the barley was standing, and by which the damage done was a mere trifle. "How sorry I am for Mr. Spooner," said a lady the other day. "What is the matter?" enquired a friend, "His wife is going off in a galloping consumption; she is not expected to live many days." Next day I met this same gentleman, when it turned out that his Mrs. had merely got a cold, but was getting better. A servant had laid pretty well to the goose, after the family had dined; and because others got a less share than they wished, an unqualified report was set on foot, that "she had eaten the whole goose." No wonder this, for if a man come in hungry—and especially if he tease the cock—without hesitation she declares that "he would eat a man off his horse!" "Oh dear, how sour these apples are," said the children, as they were eating their pies. "Yes," replied mother, "those apples take loads of sugar, and yet we can't make them sweet." When a lady wants to shew more than usual attention to her friends, at the tea-table, she says, "Oh do help yourselves—you eat *nothing at all*." The poor tailor got a severe flagellation from his friend Tib. After trying his coat he got into a rage, and descanting on the frequency of miscuts, declared solemnly that "it was a mile too long!" "Why don't you keep a better fire, this cold weather," said young Pert, as he came into the kitchen. "Fire!" replied the house-maid, "there is fire enough to roast a bull."

The Easterns dealt much in this language. Paul and his companions had a most tempestuous voyage; but the prospect of deliverance brightening before them, he besought the sailors to take meat, observing (Acts xxvii. 33.) "This is the *fourteenth day* that ye have continued fasting, *having taken nothing*." Hence, also, when great numbers flocked to hear the discourse of Jesus, "Behold," said the Scribes and Pharisees, "the *world* is gone after him!"

It is but seldom, however, that these exaggerated statements do harm; to a certain extent they may be called *conventionalisms*—modes of speaking sanctioned by public usage, to represent certain things, though differing materially from the *literal* import of the words. Persons of warm temperaments usually exaggerate.—Poets delight in it. I remember riding with one in a certain part of Yorkshire, when, passing a valley of some hundred acres of extent, nearly surrounded with hills, he rose instantly on his feet, and exclaimed, "Hah! were we to cut off the top of yonder hill for a lid and place it on that valley, what a famous pan we should have!" George Robins, notorious for hyperbolic language, has perhaps sent out more exaggerated statements to the world, in his numberless advertisements, than any other man living. Words are surely *not* intended to mean what they say, otherwise we should put down nearly all the doctors' advertisements which crowd our papers as so many lies; for it is impossible, if there be a dozen medicines to cure the *same* disease, that they can all possess *superlative* virtues: and yet they are all "*unrivalled discoveries*"

—"the *most certain* and safe medicines ever yet discovered!" Articles of merit will generally find their way, and obtain support without *puff*, though not perhaps so speedily as the parties could wish: others of great pretensions but of little merit, are kept floating before the public by a system of puffing, as disgusting as it is false. A board will be carried round, announcing 3000 hats on sale at the Bank Hotel, when 600 would be nearer the truth; then you meet sixteen men parading the streets, carrying placards, endeavouring to gain your belief that a certain newspaper is the "largest of the largest, the cheapest of the cheapest, and the best of the best," and that its circulation is now 60,000, and is expected shortly to reach 100,000! This is shewing off in what we denominate *round numbers*!

Morally speaking, it is not what a man *says* taken *literally*, for which he is answerable,—it is the *impression* which his words, and the manner of saying them are calculated to produce. Some men quiet their consciences by speaking literally the truth yet with a mental reservation intended to mislead. This is *lying* in disguise, and is not less sinful than the delivery of a *direct falsehood*.

## WHAT IS THAT NOISE IN THE STREET?

HOWEVER wicked some men may be, they never manifest their depravity in so unrestrained a manner as when under the influence of intoxicating liquor. I hear a man, drunk in the street, uttering oaths and imprecations at every breath: he appears to be full of wrath and fury, and ready to tear in pieces the objects of his displeasure. Listen! fresh volleys of oaths, coupled with the most frightful epithets! Those who are near him dare not interfere; and to oppose him, while thus under the influence of passion, would be attended with danger. He will in all probability be arrested by a constable, and lodged in the lock-up.

This man belongs, I fear, to a numerous class of persons whose common discourse is polluted with swearing and other debasing language. Every day, as we pass along the street, we have audible proofs of this lamentable fact. They have been trained in a bad school. Apprenticed, perhaps, at a shop, and since employed where the prevailing custom of the men has been to spend Saturday night, Sunday, and part of the week at a public-house, we need not be surprised at the formation of these corrupt habits. But what must we say of those numerous establishments sanctioned by law to sell liquor, the known influence of which is certain to produce effects like these? In the main street, on Monday, I noticed a great number of men standing unemployed, and it was grievous to recollect, that the poverty and degradation of many of them could be traced to their habits of drinking.

What must be the condition of that man's family, who, instead of being at home, and attending to his paternal duties, is uttering blasphemies in the street, so late as eleven o'clock at night? To-morrow, perhaps, he will have to appear before the magistrates, and his poor wife be compelled to pledge some article of clothing, to pay the fine for his being drunk and disorderly.—The liquor will then have ceased to excite his brutal courage, and you may behold him almost speechless. Depressed in spirit, having paid the fine, notwithstanding the entreaties of his wife, he goes again with his comrades, who have been waiting the result, just to take a single glass. He finds congenial company—they treat him—he is soon fresh,—and after receiving several *given* glasses, to shew that he is not niggardly, before the evening is over, he offers to take some part of his clothing to pawn, to keep up the *spree*. Another *row*, perhaps, takes place, and a repetition of the scenes of the previous night. Oh what a miserable life! Oh! what a moral wreck! what domestic desolation proceed from the use of intoxicating liquor!

But what should be done for such persons?—are we to employ no other means but coercion for their reformation? Mercy forbid! The parables of the lost sheep, and the prodigal son, teach us otherwise (Luke xv., 3. 11.) Is there not more joy in heaven over one sinner that repenteth, than over ninety-nine just persons who need no repentance? and ought there not to be the same joy on earth, and the most determined efforts made to secure it?



When we read of Jesus dining with Matthew, the *publican*—being attended by a *Magdalen*, and having his feet washed with the tears and wiped with the hair of a *notorious sinner*—obtaining the character of a *friend of publicans and harlots*—declaring that he came not to call the *righteous*, but *sinners* to repentance, and to save that which was *lost*; and at last submitting to be *crucified* between *two thieves*; we require no further instructions as to the genius of his religion, and as to the course of duty which is pointed out for every one of us to pursue.

If such a course is not adopted towards *this man* and multitudes of others of similar habits, for any thing we know they must die in their sins. He must first be persuaded to abandon his cups. He still retains the faculty of reason, and is capable of receiving good impressions. Make him perfectly sober, and he may then be taught the will of God, and by the perseverance of some kind friend in this labour of love, may be induced to try to save himself from this untoward generation. And those lips which just now insulted the Majesty of heaven, may shortly in the closet be uttering the *Publican's prayer*—"God be merciful to me a sinner!"

Such a man as this we cannot but fear, at present, is preparing himself for the torments of another world; and as there is a promised heaven to the chief of sinners who repents and turns to God;—what person would not cheerfully make a sacrifice of his time and his ease to assist so degraded a brother, (on whose character, too, the happiness of so many others depends,) to escape a dreadful place of torment, and to enjoy the pleasures which are at God's right hand for evermore? If ministers are *above* this work; or if they be so much engaged about chapel religion, that the street blasphemers, the ungodly and the profane, are to be *neglected*, then other means must be adopted; somebody else must seek out the lost sheep of the house of Israel. My christian friends don't sit still. Don't be influenced by the apathy, inactivity, indifference, and apparent high mindedness of those whose duty it is to "teach every man, and to warn every man, to flee from the wrath to come," but according to our talent let us all fearlessly follow the self-denying *example* of the Redeemer, who, to save sinners, endured the cross, *despised the shame*, and is now seated at the right hand of the Majesty on High.

#### RECREATIVE SCHOOLS.

PEOPLE with large families, and businesses requiring their incessant attention, experience much inconvenience from having their children at home during a long Christmas holiday. How common is the remark, "I do wish these holidays were over, and you were all at school again." Children are naturally restless, fond of play, and, as *mammas* say, "always in mischief." The higher classes alone can afford to keep a *governess*;—working people cannot even maintain a nurse—nor have most of them any convenient place, apart from the family room, where children can enjoy themselves without annoying others. Besides, at Christmas, *friends* are apt to step in. For instance, when the children are romping in the sitting room, and all is afloat;—the eldest girl runs in, crying, "Mrs. Addison is at the door, mother, and wishes to speak to you." The mother is in a "quandary";—"Betsy," she cries, "tidy the sofa—put the chairs in their places—run into the kitchen with those cups;—really one can never have a place tidy, with so many children playing about; besides, they are never clean, nor fit to be seen by strangers." This is but one case in a thousand, to avoid which, any contrivance consistently with the welfare of the children, would be very acceptable.

A remedy, which I think will exactly meet the case, is to be found in the establishment of what I will take the liberty of calling "RECREATIVE SCHOOLS." Being, so far as I know, perfectly new, a few words of explanation will be necessary; and if the scheme should be imperfect in some of its details, I think the principle will be recognized as good, by all who feel interested in the proper training of children. These schools are intended as a sort of *retreat*, of which parents can avail themselves at a trifling expence, on a Saturday, at holidays, or at any other time when it

is inconvenient for the children to be kept at home. They would not be sent by the week, or the quarter; nor would that objectionable condition—"a quarter's notice before leaving" be required. Children would be admitted at any time of the day, or in any day in the week. The charge might be one penny for each child, and the same for each adult who came to visit or play with them, and for this charge they might be permitted to remain any length of time, not exceeding a whole day. These schools would thus be always open, like penny news-rooms, or like our coffee houses, at which persons call and get refreshment for the occasion without any further obligation.

The establishment should contain at least two large rooms, one for boys and another for girls, an open yard, and if possible a piece of land, part of which should be cultivated as a garden. These places would be severally used according to the weather, always allowing the children as much exercise in the open air as possible. It would have to be managed by a person, either a man or a woman, suitably qualified; but should the establishment be sufficiently supported, two persons might be requisite, one to superintend the boys and the other the girls. As the attendance would be irregular, should not the proceeds be always sufficiently remunerative, the time of the teacher might be filled up with any other kind of employment. Though no settled plan of tuition could be followed, yet the whole system of recreation should be made subservient to the improvement of the children. I would not recommend reading, writing, or accounts, as a school exercise, though the children might be encouraged to read of their own accord. The papers which should hang against the wall, ought to consist of maps, advertisements, or any others bearing an attractive character. Another wall ought to be painted black, upon which the children might be allowed to chalk whatever was considered proper. Walking, marching, jumping, running, skipping, and singing, should constitute part of their exercise. According to their ages and dispositions, they should be allowed to delve, sweep, wash, cook, nurse, to drive nails, build little houses, plant gardens, to paper walls, and cut various figures. They should be allowed to play with the hoop, ball, battledore, skipping-rope, &c. They should be taught order, by being required to leave every thing in its proper place. Cleanliness, good manners, and kindness one to another, should be inculcated. Short conversational lessons might be given respecting the grass, trees, the air, water, clouds, sun, or any other sensible object. As children's minds cannot be long bent to one object, all the conversations should be short, and frequently varied. For a change, in very fine weather, the whole of the children in attendance, excepting the very young ones, might be formed into a procession, and march to some pleasant spot at the outside of the town. The premises should be well supplied with water; and if thought desirable, milk, bread, or roasted potatoes, being articles of small value, might be supplied to the children, should the parents desire it; but no luxuries should be allowed, to prevent dissatisfaction among the children of the poor, who could not afford expensive articles. Of course this statement is made, not for the purpose of pointing out the exact arrangements which might be made, but rather to illustrate the general features which I conceive a recreative school should possess—the adoption of the whole, or part, depending upon a trial. What a relief would many parents experience by sending their children to such a place, quite out of danger, and where they would be taught propriety of manners and allowed to play, without doing mischief.

I cannot entertain a single doubt of the success of such an undertaking. The outlay need not be considerable, and the income, it is presumed, from children and visitors, would be found fully adequate to meet it. Parents in large towns have so much trouble to keep their children from danger, and so few conveniences for their recreation in the house, that a penny would be cheerfully paid for the privilege of sending them where they would be usefully instructed, and where, to use a common phrase, they would be "from under the feet." I might record numberless cases of accidents and deaths which have occurred for want of some retreat of this kind. Scarcely a week passes but the bellman is crying

some child "lost." A fine boy the other day was run over by the mail, and died instantly; and another was found one morning starved to death in a field into which he had wandered. These schools would be much in the spirit of the infant system, but differing from them in the regularity of their operations; receiving children however young, if they were able to walk, admitting them in the morning, or after the usual school hours in the evening, on Saturdays or holidays, and allowing them to leave whenever it was thought proper. Health and happiness would be prominently displayed among the other good fruits of a recreative school. I know not one plausible objection to this plan; and as to the difficulties of bringing it into effect for want of money, as in every other case, they may be surmounted by the liberality and perseverance of those who are anxious to promote comfort in families, and the rational advancement of the rising generation.

#### MINISTERIAL REFORM.\*

*To the Protestant Clergy, the Catholic Priests, the Methodist and other Dissenting Ministers of the City of London and its suburbs.*

GENTLEMEN:—

Nothing but a deep conviction of the importance of the object I have in view, could have induced me to present to you this address.

I feel deeply impressed with the exhibitions of vice and iniquity which I witness every time I come to London. Not to mention the refined and fashionable sins of the Metropolis, the outward manifestations of INTemperance, with all its direful effects, are sufficient to induce a momentary doubt whether London is not some Pagan capital, rather than the boasted emporium of knowledge and religion. This morning I inspected the dram-shops, and distributed temperance tracts to their deluded victims, for about three hours in the rain: and after attending service at the Hon-Baptist Noel's church this evening, I went round, in company with a friend, observing the dreadful depravity exhibited in these shops, and the general condition of the people. We visited Saffron-hill, Handkerchief-alley, Golden-lane, Whitecross-street, and some other places.

Language cannot describe the dirt, disorder and drunkenness which abound in these streets. The "Palaces" were full of miserable victims, both men and women; and, in not a few cases, children hanging by their sides. Indeed, shops of different kinds were open for business. The streets and courts were in a state of uproar, abounding with drunken, ragged, and miserable beings. Tens of thousands are at this moment drinking intoxicating liquor, and ruining themselves and their families for time and eternity.—They are not merely living without God and without hope in the world, but they seem to have lost all regard for personal decency and domestic comfort. No statement, I am confident, that I can give, will convey any adequate idea of the depravity and wretchedness which I have just seen.

As a flagrant breach of the law, and an outrage upon public decorum, I feel astonished that the magistrates do not interfere with the gin-shops. Nothing like this would be permitted in our town. The policemen seem to take no notice, and told us, in answer to a statement which we made as to the drunkenness and disorder in the gin shops, that they were ordered not to enter, unless under very special circumstances. Thus it seems that in reference to getting drunk and making drunkards, every man is left by the authorities, (even on the Sabbath day) to do what seemeth good in his own eyes.

But the most afflicting consideration was, that amidst all this wickedness I did not meet a single messenger of mercy. I was led to cry out this morning, and the same this evening, "Where are the ministers of Him who 'went about doing good' and who 'came to seek and to save that which was lost'?" There is no evil for which God has not provided at least a partial remedy,

\* The above address was written during my last visit to London, and a copy was ordered to be presented by a friend of mine to every minister in the metropolis. As it is not less applicable to the ministers of other large towns, I think it seasonable now to lay it before the public.—Ed.

and our chief hope of reforming this vicious population is, by the influence of instruction and admonition. To attempt this is the duty of us all; but more especially theirs who are devoted to the work, and who are relieved from secular employments by the support of others. In one sense or another these people constitute part of your flocks, and you are charged to take care of their souls as those that shall have to give an account at the last day. And it seems to me most unaccountable that you have not long since made a suitable effort for redeeming these people from their present ruinous condition. To do this, you must come in contact with them. The great bulk of the people—the drunkards, the publicans and harlots, of our day, as you know, do not come to hear the gospel, and therefore you must go to them or they must be lost. "Go," was the Saviour's command; and I am strongly impressed with the conviction, that in discharging the awful trust placed in your hands, you ought to go into the "highways and hedges;" into such places as St. Giles's, Billingsgate, and every other purden of crime; and especially where the Slaughter Palaces have raised their impious fronts. London is not to be evangelized by pulpit services merely, and nothing short of mixing with the people—visiting them at home—and giving them admonition and reproof in the streets, and at the door of every drunkery, can ever effect this. I am told that there are nearly a thousand religious teachers in London and its suburbs. If only one hundred of this number would but turn out every Saturday night, in rotation, from 8 to 12 o'clock; on Sunday morning from 8 to 10, and again on Sunday evening, with occasional visits during the week, what a mighty change would soon be produced! Taking the Tew Testament for my guide, I sincerely believe it to be your duty to do this. It would not only be the means of saving thousands of poor lost creatures from ruin, but it would give an interest and energy to your public addresses which an intimate acquaintance with the people alone can impart. With a few tracts in your hands you would be able to introduce yourselves to the worst of characters, and you have no conception how gratefully the people, and especially the poor old drunkards, would receive your instruction. This would be acting in the spirit of primitive Christianity—*unfashionable, but apostolic*.

You pray for the salvation of the world; you tell us of the value of a soul, and of the dreadful punishment which awaits the impenitent; but how do your present efforts comport with these professions? "Oh! where are the ministers of religion?" I exclaim, when I see crowds entering into these places of ruin on the morning of the Lord's day. Poor creatures! they seem like "sheep without a shepherd!"

It is true, many expedients have been adopted, such as the Tract Society, City Missionary Society, &c., all good in their place, but allow me to tell you that your work ought not to be done by proxy. The apostles, and the Saviour himself went among the people, and submitted to the most humiliating labour. I am not calling in question the usefulness of your pulpit labours, but these occupy but a small portion of your time; and so evident is it that nothing but visiting from house to house, and street to street can afford the least chance of reforming London, that every practicable change ought to be made in reference to your ministrations rather than that this important work should any longer be neglected. If you would but take the lead in this self-denying labour of mercy, how many of your hearers would rejoice to see it, and come forward and give you their zealous co-operation. If, instead of the hours I have before named, one day was given on an average every week, by these thousand ministers, for visiting all the worst parts in London, along with other friends who would voluntarily come forward, what a mighty change might soon be expected! And I can assure you from my own experience, that although this work may seem forbidding, it is the pleasantest labour in which a truly philanthropic mind can be engaged.

Permit me further to remark, that if the people are corrupt, you should be "the salt of the earth;" if in a state of gross darkness, you should be the light of the world; and it is to you we always look to remedy the moral disorders of society. In the public mind you are sure to be held blameable for the continuance of immorality and crime, while you never made a suitable effort



to correct it. If a fire were raging in the Strand, and remained unchecked all the day, what should we say of the conduct of the firemen? If the streets be incommenced with dirt, on whom do we lay the blame but on the scavengers? If the street lamps should cease to give light, so as to endanger the lives of the passengers, the enquiry would be, what are the gas-men about? And when we see intemperance and every other vice raging in the streets, apparently unchecked, we are apt to exclaim, "Where are the Ministers? What are they doing? Are there none that will come out and stay this mighty evil?"

Doubtless you have many engagements of which I know nothing; but I intreat you to spare a little time for this important work. If those who work six days in the week can do this, I hope you will manifest the utmost willingness to join them. Your office is one of **LABOUR** and not of **EASE**; and hence the ministers of the gospel are compared to "Soldiers, Shepherds, Labourers, and Husbandmen." I know it is congenial to the flesh to sit in our carpeted parlours, and indulge in literary pursuits; but it is more consonant with the spirit of Jesus to be found in the cellars and garrets of the poor, instructing the ignorant, and trying to save souls.

Convinced that *personal visitation, and unwearyed exertions among the mass of the people*, are the only means that can effect a reform in this great city, and feeling deeply interested in forwarding this work as much as possible, I hope you will excuse the liberty I have taken, as a stranger, in forwarding to you this address.

I beg to subscribe myself

Your sincere Friend,

London, Temperance Hotel,

J. LIVESEY.

Sunday Evening, Aug. 28th, 1836.

#### VARIETIES.

**A YOUTHFUL TEE-TOTALLER.**—The eldest boy of a tradesman in this town, proved how much he values the temperance cause, by requesting that his pledge should be engrossed upon his indentures.

**NO INTOXICATING LIQUOR AT HIS FUNERAL.**—"I shall insert in my will," said a tee-totaller, a real reformed character, "that no intoxicating liquor be used at my funeral."

**A MAN IS HIMSELF AT HOME.**—At home it is, and only at home, that we show the natural man, the real temper of the beast—perverse or sociable—overbearing, stern, affectionate—cross or cruel—gentle or severe—our infirmities, whatever they are—the kinder pulsations of the heart, the wicked emotions of the mind. If there be any blood in a fellow he will show it—when ever he dares, whenever he can; but where can he show it more safely than at home, where his wife and children cannot help themselves, and his people paid so much a week to bear it. See him at home, therefore, whoever he may be; whatever he may be—good or bad, great or little, if you would know his true value. A man may be an hypocrite all his life before the public; but no man ever was before his own family.

**DISAPPOINTMENTS IMPROPERLY MAGNIFIED.**—A gentleman having quarrelled with his landlord, was obliged to order supper at an inn, for a party which had been invited for that evening.—He called upon Dr. Johnson with his complaint, and talked of the matter as a serious distress. The Doctor laughed, and in reply said, "Consider, Sir, how insignificant this will appear at twelve months hence." Were this remark applied to most of the little vexatious incidents of life, how many painful sensations would it prevent.

**VULGAR ERRORS RESPECTING THE CURE OF DISEASES.**—Nothing could be more absurd than the notions regarding some supposed cures.—A ring made of the hinge of a coffin had the power of relieving cramps; which were also mitigated by having a rusty old iron sword hung up by the bedside! Nails driven into an oak tree prevented the tooth-ache! A halter that had served in hanging a criminal was an infallible remedy for a head-ache, when tied round the head! This affection was equally cured by the moss growing on the human skull, dried and pulverised, and taken as a cephalic snuff!—A dead man's hand could dispel tumours of the glands by stroking the parts nine times! but the hand of a man who had been cut down from the gallows, was the most efficacious! To cure warts, one had nothing to do but to steel a piece of beef from a butcher, with which the warts were to be rubbed; then interring it in any filth, and, as it rotted, the warts would wither and fall.—*Curiosities of Medical Literature.*

**SCOTTISH PROSPECTS.**—A gentleman discoursing with Dr. Johnson, observed that Scotland had a great many noble prospects. "Yes, Sir," replied the Doctor, "but the noblest prospect the Scotchman ever sees, is the high road that leads into England."

**CONTENTED IGNORANCE.**—Mankind have a great aversion to intellectual labour; but even supposing knowledge to be easily attainable, more people would be content to be ignorant than would take even a little trouble to acquire it.—*Johnson.*

**SUBORDINATION.**—I am a friend to subordination, as most conducive to the happiness of society. There is a reciprocal pleasure in governing and being governed.—*Ibid.*

**TEE-TOTALLERS IN THE HIGHER CLASS.**—The Marquis of Londonderry and Lord Castlereagh have become members of the Newtownard's (Downshire) Temperance Society. The noble Marquis lately presided at the tea-party of the society; and Lord Castlereagh was also present, and sipped that simple beverage—"the cup which cheers,—but not inebriates," with the members, with all the gusto of an experienced tee-totaller.

**A PROPER SUBJECT.**—"This man is a proper subject to become a tee-totaller," remarked a minister, referring to a person with a red face, half drunk, with whom I was in conversation. This remark is illustrative of the erroneous but common notion held by many of the same standing, viz., that it is a system for drunkards only. Instead of preventing the evil of drunkenness, by abstaining from the liquor, which by its bewitching influence leads to it, persons may go on, and when they have become drunkards, and pests to society, then they ought to come and sign the pledge.—Surely it must be easier and safer to avoid the dangerous whirlpool altogether, than to run the chance of escape when we are well nigh destroyed in its vortex.

**NOVEL ATTRACTION.**—A part of the attractive display of the last procession of the Manchester Temperance Society, consisted of boys carrying bottles, with sticks inserted in the necks—empty barrels in mourning, on which was written "to let," and a printing press at work, casting off temperance papers, which were distributed by a lady.

**THE BEGINNING OF COVETOUSNESS.**—There is not a vice which more effectually contracts and deadens the feelings, which more completely makes a man's affections centre in himself, and excludes all others from partaking in them, than the desire of accumulating possessions. When the desire has once gotten hold on the heart, it shuts out all other considerations but such as may promote its views. In its zeal for the attainment of its end, it is not delicate in the choice of means. As it closes the heart so also it clouds the understanding. It cannot discern between right and wrong: it takes evil for good, and good for evil; it calls darkness light, and light darkness. Beware, then, of the beginning of covetousness, for you know not where it will end.—*Mant.*

**INCIPENT CONSUMPTION CURABLE.**—The following is said to be an effectual remedy, and will, in time, completely eradicate the disorder, particularly in its incipient state. "Live temperately—avoid spirituous liquors—wear flannel next the skin—and take, every morning, half a pint of new milk, mixed with a wine glass full of the expressed juice of green horehound." One who has tried it, says—"Four weeks' use of the horehound and milk relieved the pains of my breast, enabled me to breathe deep, long, and free, strengthened and harmonized my voice, and restored me to a better state of health than I had enjoyed for years."—*New York Herald.*

**DIFFERENCE OF OPINION BETWEEN MILTON AND HIS WIFE.**—Soon after the restoration, Milton was offered the place of Latin secretary to the king, which, notwithstanding the importunities of his wife, he resolutely refused. His answer to his wife's entreaties was, "You are in the right, my dear; you, as other women, would ride in your coach; for me, my aim is to live and die an honest man." We dare say, there are *writers* now in existence who would not hesitate to declare, if pressed upon the subject, that Milton was a consistent fool, and his wife a sensible and discreet person.

**INSANITY.**—The following is an instance of moral power exercised over a patient:—I once, says Dr. Trail, went into a room, where there was a patient disposed to be violent. He immediately fastened the door, but at this I was not disconcerted, for the governor was on the outside with a key which would open it. I sat down by him on the bed, when he asked me if I was afraid. "Afraid," I replied, "of what?" He said, "Afraid of me! I have the strength of ten men in each arm!" I smiled, and told him that strong as he was I had a spell which could master him, and that if I pleased, I could tie a knot upon him, and throw him out of the window." The extravagance of this boast evidently astonished him. He gave his hand, and afterwards told the governor that Dr. Trail was a wonderful man and had "immortal strength."—*Medical and Surgical Journal.*

**PETTY-FOGGER.**—A mean dirty attorney, &c.—It is derived from the French words *petit vague*, of small credit or little reputation.—*Grose's Dictionary*.

**CHANCEL.**—The ancient church was divided into three parts: the third part was separated from the rest of the church by neat rails, called *cancelli*: whence our English word *chancel*, to denote that part of the church to this day. Into this part none might pass but such as were in holy orders, unless it were the Greek emperors, to make offerings.—*Care's Primitive Christianity*.

**ADVICE UPON READING.**—Idleness, says Dr. Johnson, is a disease which must be combatted; but I would not advise a rigid adherence to a particular plan of study. I myself have never persisted in any plan for two days together. A man ought to read first as inclination leads him,—for what he reads as a task will do him little good. A young man should read five hours in a day, and so may acquire a great deal of knowledge.

**GOOD MAXIMS.**—Content is the philosopher's stone, that turns all it touches into gold.—Disputations often leave truth in the middle and party at both ends.—Drunkenness turns a man out of himself, and leaves a beast in his room.—Dying is as natural as living.—Education polishes good natures and corrects bad ones.—Experience keeps a dear school, but fools will learn in no other.—Faults of ignorance are excusable only where the ignorance itself is so.—Forget others' faults by remembering your own.—Hell is full of good meanings, but heaven is full of good works.—Honest men are soon bound, but you can never bind a knave.—How can you think yourself the wiser for pleasing fools?—If every one would mend one, all would be mended.—Knavery may serve a turn, but honesty is the best at long run.—The credit that is got by a lie only lasts till the truth comes out.—You will never repent of being patient and sober.—The mob has many heads, but no brains.—War is the feast of death.—What a great deal of good great men might do!—Wise and good men framed the laws, but fools and the wicked put them upon it.

**GOD IS JUST, GOOD, TRUE, AND MERCIFUL.**—How can He be just, if He punish men for doing that which, by pre-ordination, they are compelled to do? How is it consistent with His goodness, that He should call beings into existence when He foresees that, without any fault of theirs, their souls will perish eternally? How is it consistent with His truth, that He has revealed His will by way of solemn mockery, saying, "Do this, and thou shalt live," offering them rewards for doing good, which they have no free-will to accomplish, and punishments for committing that they cannot avoid? How, then, shall we reconcile these proceedings with an idea of mercy? No; unless you disbelieve in the existence of a God—a being who is all perfection. Unless you can disbelieve the doctrine of a future state of rewards and punishments, you must disbelieve the doctrine I have above been combatting. It makes man a mere machine; it makes God unjust in giving him reason to direct him, when by destiny he cannot follow its dictates, and it is as useless as the lantern to the blind philosopher.—I. W. H.

**QUIET PRISONS.**—A wonderful improvement was supposed to be discovered in the introduction of the *tread mill* into prisons. Now the *silent system* is all in all. I am a decided advocate for silence, for if the people were properly instructed, if those who profess to care for them would do all they possibly can to prevent instead of inventing punishments for crime, there would be silence, for there would be no inmates to make a noise. What tremendous buildings, what expensive arrangements, what time lost on the part of judges, magistrates, lawyers, witnesses, &c., all to inflict pain upon a fellow creature, whose crimes possibly are owing more to the bad arrangements in society, than to any depravity in the individual. Oh that every spectator of these scenes would say, "I will do all I can to prevent crime; and to teach the people to live soberly and honestly in this present world."

**OF GERMAN PRIDE** I present the following extraordinary anecdote:—A German Lord left orders in his will not to be interred, but to be enclosed upright in a pillar which he had ordered to be hollowed, and fastened to a post in the parish, in order to prevent any peasant or slave from walking over his body.

**LOVE FOR LITIGATION.**—A tenant to Mr. O'Kelly, of Tycooly, residing in the western part of Mayo, summoned a neighbour for the sum of ninepence to the petty sessions of Oughterard—a distance of seventeen miles. To support his claim, he brought seven witnesses, who were obliged to cross three ferries, for each of which the complainant had to pay one shilling and fourpence, and a similar sum at their return. The defendant also brought eight witnesses the same distance, and a similar expense—occupying three days' travelling to and from Oughterard, which, at the lowest daily calculation, must have cost each of the parties at least a shilling a witness per day. After a lengthened investigation, the magistrates dismissed the complaint, leaving each party to pay his own costs. Such is the glorious uncertainty of the law.—*Roscommon Journal*.

**THE MAGNITUDE OF THE GLOBE.**—The earth is a globe, whose diameter is nearly 8,000 miles, and its circumference about 25,000, and, consequently, its surface contains nearly two hundred millions of square miles—a magnitude too great for the mind to take in at one conception. In order to form a tolerable conception of the whole, we must endeavour to take a leisurely survey of its different parts. Were we to take our station on the top of a mountain, of a moderate size, and survey the surrounding landscape, we should perceive an extent of view stretching forty miles in every direction, forming a circle of eighty miles in diameter, and 250 in circumference, and comprehending an area of 5,000 square miles. In such a situation, the terrestrial scene around and beneath us, consisting of hills and plains, towns and villages, rivers and lakes—would form one of the largest objects which the eye, or even the imagination, can steadily grasp at one time. But such an object, grand and extensive as it is, forms no more than the forty thousandth part of the terraqueous globe; so that before we can acquire an adequate conception of the magnitude of our own world, we must conceive 40,000 landscapes, of a similar extent, to pass in review before us: and, were a scene of the magnitude now stated, to pass before us every hour, till all the diversified scenery of the earth were brought under our view, and were twelve hours a-day allotted for the observation, it would require nine years and forty-eight days before the whole surface of the globe could be contemplated, even in this general and rapid manner.—*Christian Philosopher*.

**THE MAGNITUDE OF THE PLANETARY SYSTEM.**—When we contemplate, by the light of science, those magnificent globes which float around us, in the concave of the sky, the earth, with all its sublime scenery, stupendous as it is, dwindles into an inconsiderable ball. If we pass from our globe to some of the other bodies of the planetary system, we shall find that one of these stupendous orbs is more than 900 times the size of our world, and encircled with a ring 200,000 miles in diameter, which would nearly reach from the earth to the moon, and would enclose within its vast circumference, several hundreds of worlds as large as ours. Another of these planetary bodies, which appears to the vulgar eye only as a brilliant speck on the vault of heaven, is found to be of such a size, that it would require 1,400 globes of the bulk of the earth to form one equal to it in dimensions. The whole of the bodies which compose the solar system (without taking the sun and the comets into account), contain a mass of matter 2,500 times greater than that of the earth. The sun himself is 520 times larger than all the planetary globes taken together; and one million, three hundred thousand times larger than the terraqueous globe.—*Ibid*.

**THE IMMENSITY OF WORLDS IN BOUNDLESS SPACE.**—If we extend our views from the solar system to the starry heavens, we have to penetrate, in our imagination, a space which the swiftest ball that was ever projected, though in perpetual motion, would not traverse in ten hundred thousand years. In those trackless regions of immensity, we behold an assemblage of resplendent globes, similar to the sun in size, and in glory, and doubtless, accompanied with a retinue of worlds, revolving like our own, around their attractive influence. The immense distance at which the nearest stars are known to be placed, proves, that they are bodies of a prodigious size, not inferior to our own sun, and that they shine, not by reflected rays, but by their own native light. But bodies encircled with such refulgent splendour, would be of little use in the economy of Jehovah's empire, unless surrounding worlds were cheered by their benign influence, and enlightened by their beams. Every star is, therefore, with good reason, concluded to be a sun, no less spacious than ours, surrounded by a host of planetary globes, which revolve around it as a centre, and derive from it light, and heat, and comfort. Nearly a thousand of these luminaries may be seen in a clear winter night, by the naked eye; so that a mass of matter equal to a thousand solar systems, or to thirteen hundred and twenty millions of globes of the size of the earth, may be perceived by every common observer, in the canopy of heaven. But all the celestial orbs which are perceived by the unassisted sight, do not form the eighty thousandth part of those which may be described by the help of optical instruments;—and yet, all this vast assemblage of suns and worlds, when compared with what lies beyond the utmost boundaries of human vision, in the immeasurable spaces of creation, may be no more than as the smallest particle of vapour to the immense ocean. Immeasurable regions of space lie beyond the utmost limits of mortal view, into which even imagination itself can scarcely penetrate, and which are, doubtless, replenished with the operations of Divine Wisdom and Omnipotence.—*Ibid*.

**SOME ROOM FOR REFORM.**—At a temperance meeting, lately held in London, one of the speakers gave the following particulars relative to the number of shops for the sale of the leading necessities of life, and those for the sale of intoxicating drinks, in the North London District, as the result of a recent enquiry.—510 bakers—416 butchers—92 pawbrokers—472 doctors—1843 Houses for the sale of intoxicating drinks.



**THE GIVEN GLASS** is, perhaps, the most dangerous;—it leads more than any other to a repetition of glasses, and is most difficult to resist. I met a man the other evening who had been in the mud, and whose face was covered with mire. He stated that a man had knocked him down, and that he tried to revenge himself but could not overtake the individual. "Don't you see," said I, "that it was through drink that you were so easily thrown down, and that when you got up, the same drink prevented you pursuing your enemy." "It is all true;—but my drink cost me nothing; it was all given to me." Poor fellow,—he was a spinner out of work;—and what ideas of charity must persons have, who, instead of giving something useful to the families of such, prefer giving what takes away the use of a man's limbs.

**WHAT IS LOVE** but a division from the world, and a blending of two souls, two immortalities divested of clay and ashes, into one? It is a severing of a thousand ties from whatever is harsh and selfish, in order to knit them into a single and sacred bond.—*Bulwer.*

**PARENTS SHOULD BE CONSULTED.**—I am far, very far from upholding those who violate the established orders of society; who fly in the face of parental duty, and sacrifice all that is dear and respectable in feeling to the indulgence of their own selfish passion. On the contrary, I will venture to affirm, that connections formed without the consent of parents are so far from being productive of domestic happiness, that they are generally marked with disappointment, misfortune, and sorrow.—*Ferriar.*

**TRAINING CHILDREN TO TELL LIES.**—There are few parents who do not do this in a greater or less degree. They have a great abhorrence of lying themselves, and whip their children if they detect them in it,—yet at the same time, make no scruple of telling and acting the most atrocious falsehoods. The whole business of managing the children with many parents, is a piece of mere artificial trick. They are cheated in their food, cheated in their dress;—lies are told to induce them to do any thing which is disagreeable. If the child has to take physic, the mother tells him she has something good for him to drink. If he obstinately refuse, she threatens to send for the doctor to cut off his ears, to pull out his teeth, or that she will send him away from home; and a thousand threats of the same kind, never intended to be carried into execution. These may serve for once, and succeed in deceiving the child, but invariably fail afterwards.—Parents are too apt to pacify their children by promises they never intend to perform. If, for instance, they wish to take from them some eatable which they fear will be injurious, in order to reconcile the child, they promise a *ride*, a *walk*, or something else, without any sincere intention of carrying their promises into effect. This is lying—downright lying. Every promise made to children should be scrupulously redeemed, or it will form an example which the children will soon imitate. They soon learn to know when they are deceived, and how to deceive others. If we would act consistently, and create in their minds a love of truth, we should never ourselves deviate, in the slightest degree, from rigidly adhering to the truth, in all our intercourse with them.

**THE PROPERTY OF RICH MEN**, formerly, before banks, and manufactories, and commerce became popular, consisted principally in agricultural stock. The elder Spencer, in his petition to parliament in the reign of Edward II., complains of the outrages committed on his lands, and reckons among his moveable property 28,000 sheep, 1000 oxen, 1200 cows, 500 cart-horses, 2000 hogs, 600 bacon, 80 carcasses of beef, 600 sheep in the larder, (the three last articles were probably salted provisions) 10 tons of cider, and arms for 200 men. In the following reign, in 1367, the stock on the land of the bishop of Winchester appears, by inquisition taken at his death, to have amounted to 127 draft-horses, 1556 head of black-cattle, 3876 wethers, 4777 ewes, 5451 lambs.—*Wade's History of the Middle and Working classes.*

**LABOUR**, like gold and silver, can be made valuable by its scarcity only, and no other contrivance. All the acts of legislation, all the combinations and devices among workmen themselves, must fail in raising to a high price, that which is redundant, which every where abounds, and which may be indefinitely, and by any one, produced; we might as well seek to give a value to water, or the atmosphere that surrounds us.—*Ibid.*

**BREAD, BACON, BUTTER, AND CHEESE.**—The prices of all these articles are raised to the labourer by the duties levied on their importation for the protection, as it is said, of agriculture. The duty on wheat varies from 1*l.* 5*s.* a quarter to 1*s.*, according as the price rises from 6*l.* to 7*l.* a quarter; on bacon the import duty is 1*l.* 8*s.* per cwt.; on butter, 20*s.* per cwt.; on cheese, 10*s.* 6*d.* per cwt. It is impossible to calculate exactly the enhancement of prices caused by these duties; were they repealed, there is no reason to think that the prices of provisions in this country would greatly exceed the prices in France. During a series of years the prices of corn and all the necessaries of life have been full one-third lower in France than in England.—*Ibid.*

**CHEERFULNESS.**—No man of matured mind, sensible of the slight tenure by which he retains life from one moment to another, and of the consequences which its termination involves, can, in fact, ever be truly cheerful, unless he be at the same time conscious that, to the best of his powers, he has endeavoured to win the protection of the Omnipotent. That is a cheerfulness which requires no excitement from wine or music; declines no entertainment in itself innocent; and which looks always upon the fair earth and the heavens above it with a glow of rapture altogether unknown to the fanatic, who is led to suppose that religion cannot exist without gloom.—*Dublin Review.*

**DIFFERENCE IN MANNERS.**—If a tree or a seat in a public garden in France be cut, it is a common remark, "There have been some English here." Statues and valuable objects can be exposed in France without any fear of injury; and it is a remarkable fact that the cathedrals, in which are valuable images, are nearly always open.

**A MAIDEN LADY**, not remarkable for either youth, beauty, or good temper, came for advice to Mr. Arnold as to how she should get rid of a troublesome suitor, "Oh, Mary, marry him," was the advice. "Nay, I had see him hanged first." "No, madam, marry him, as I said to you, and I'll assure you he will not be long before he hang himself."

#### THE SAILOR'S WIDOW AND ORPHAN.

"Where does my father stay so long,  
Mother, from you and I?"

Why does he not return again?

Why do you weep and sigh?

Three months, you said, he would remain,  
And leave us all alone,

Yet, by the winter's storm and snow,  
Twelve months are past and gone!

"Where is his tall and gallant ship

You took me once to see,  
In colours deck'd, its white sails speck'd

The deep blue summer sea?

Mother, I think I see him now,

He waved his hat and hand,

His last words were—'God bless you both,'

When we stood on the strand.

"How well I now remember him,

He held me on his knee,

There is a bird and fruit he brought

From the far Indian tree.

All other ships are coming in,

Parting the white wave's foam,

When will my father's ship return,

Or, when will he come home?"

"Thy father tarried long, my child,

Upon the distant main,

The hurricane the ocean swept,

He'll ne'er return again!

His gallant ship, my gentle boy,

It rests beneath yon wave:

That placid, calm and shining sea,

Flows o'er thy father's grave!"

"Again you weep, my mother dear,

Shall we not see him more?"

"Ask, if the deep and fathomless

The dead again restore.

My child, thou art the only tie

This world hath left to me,

There is a Heaven beyond the sky,

A home for him and thee."

#### NOTICES.

This Number completes the first *Monthly Part*, which, when stitched in a neat cover, with a list of contents, will be sold for Fivepence. It is intended to stereotype the whole work, to be sold in weekly numbers, monthly parts, or yearly volumes. It may be proper to state, that there will be no "notices to correspondents." When one number is published, there are three others either printed off or in type, so that answers would necessarily appear a month after the receipt of any communication. As all communications are sent voluntarily, the authors must yield to the decision of the Editor, without being favoured with his reasons.

Printed and Published by J. LIVESY, 23, Church Street, Preston.

London—R. Groombridge, 6, Panyer Alley, Paternoster Row. Manchester—Banks and Co., St. Ann's Square; and Heywood, Oldham Street. Liverpool—Wilmer and Smith, Church Street; and J. Fugh, Marybone. Birmingham—J. Guest, 93, Steelhouse Lane. Bristol—J. Wright, Bridge Street. Leeds—Walker, 27, Briggate. Newcastle-upon-Tyne—J. Rawcastle, 103, Side; and Caruthers, Groat Market. Sunderland—Williams and Binns. Edinburgh—C. Zeigler, 17, South-bridge. Glasgow—G. Gallie, 99, Buchanan Street. Dublin—G. Young, 9, Suffolk Street.